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whole Earth newsletter

WINTER 1983 Vol. XL, No. 3

A.D.

Marching with flags and banners through the streets of Cleveland, Ohio young people celebrate the opening of the 173rd Annual Meeting of the United Church Board for World Ministries

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JAN 14 1983

Stowe and Staff Respond to

"THE GOSPEL ACCORDING TO WHOM?"

On Sunday night, January 23, the CBS program "60 Minutes" mounted an attack against the World Council of churches (WCC), the National Council of Churches (NCC), and the member denominations (which include the United Church of Christ). The underlying theme was: Where do your church offerings really go? Are they supporting communist and terrorist political movements? The answer, according to the program's reporter, Morley Safer, is an unqualified, resounding "yes."

It is next to impossible to undo the damage wrought by shoddy and irresponsible media journalism that almost juxtaposed a picture of Fidel Castro with the program title; that made endless undocumented charges about political and monetary involvement; that relied on innuendo and biased questions and clever editing; that made no effort to present the major thrusts and thinking of the National Council of Churches and the World Council of Churches in evangelism and human services; and that painted these church groups as leftist political organizations.

The questions we have every right to ask are: what is the motive of CBS and Morley Safer in thus attacking the ecumenical churches? What axe are they trying to grind in presenting an interpretation which the facts simply don't support?

The United Church of Christ and the United Church Board for World Ministries are deeply involved with both the WCC and the NCC, not only through money (very small contributions, actually, when measured by our total budgets) but through staff participation and work.

Write to us if you have questions or if you wish information that is honest and factual. We shall be happy to provide it. And please write to CBS directly if you wish to protest this dishonest and inflammatory program. The address is: CBS, 555 West 57th Street, New York, NY 10019.

David M. Stowe

Executive Vice President
United Church Board for World Ministries

UCBWM ANNUAL MEETING HELD IN CLEVELAND

For several hundred young people it was a youth event that gave them a first-hand look at the worldwide work of the United Church Board for World Ministries.

For 200 Cleveland area people it was a global university with lectures and seminars on the church around the world.

For 225 corporate members of the UCBWM it was three days of intensive briefing, discussion, and action as they gathered in Cleveland in mid-November for the Board's 173rd Annual Meeting.

In a wide variety of actions, the corporate members:

- reaffirmed their support of the South African Council of Churches and condemned the "Orderly Movement and Settlement of Black Persons Bill";
- began work on plans for an exchange internship program between the UCC and partner churches in Asia and the Pacific;
- urged Congress to defeat the Extradition Reform Act (H.R. 6046) and any substitute bill that would deny due process in U.S. courts to illegal aliens or grant repres-

Continued on page 12

WHERE YOUR OGHS DOLLARS GO — SEE PAGES 7 - 10

Continuing the Missionary Herald, founded 1805.
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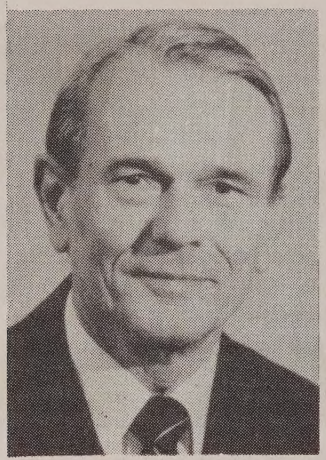


Message from the EVP

Kathmandu and North India are cold in early January, and the dust of a long dry season hangs in the air. In Delhi and Calcutta and every market town the black exhaust fumes of badly tuned motors thicken the smog. Our small World Council of Churches team was visiting Christian communities in Nepal and India in preparation for the world assembly at Vancouver in July. We slept in unheated rooms with the thermometer in the 40s or even the 30s, sometimes keeping the day's dusty clothes on just to survive. Amid the travails of travel we sometimes thought, "What a life!"

Life was in fact the topic of our visit as we explored with our hosts the theme of the WCC Assembly—"Jesus Christ: the Life of the World." We were impressed again with the miracle of human life, the stubborn, indefatigable, and often cheerful vitality of the poor of Asia amid lifelong dust and deprivation. These common people of the third world are often referred to as "dehumanized." But they are not. Amid circumstances unworthy of human beings, they exhibit as frequently as we do all the sterling qualities—courage, ingenuity, hope, hard work. They give and receive love. They share a complicated and rich culture. They do what they must. They are loyal to each other. John's gospel says that Jesus Christ somehow mediates to every person the life-giving creativity of God. We saw that vitality, unmistakably.

And we found the Indian church, in some ways rather traditional in its theology, surprisingly ready to affirm this life from God far beyond the Christian community. Indian society is deeply, almost obsessively, sectarian in emphasizing the lines which distinguish one community from another—lines of caste, of religious belonging, of language and ethnic grouping. Christianity in India has been very much subject to such divisive communal pressures. They are still there.

But again and again we saw Christians refusing to be boxed in, affirming that wherever life is present Christ is there, whatever the caste or creed. Where life is deficient, where death is in power, it is the task of Christians to be channels of his abundant life.

In Nepal we saw the life of Christ being mediated in an extraordinary way to a country in which it is still a crime to become a Christian, punishable by a year's imprisonment. Yet the Christian community which was almost totally nonexistent in 1951 has grown to over 14,000 today. Twenty Christians are in jail just now. There will be others. To be willing to go to prison if someone calls the government's attention to a conversion is considered an essential part of sharing in Christ's life. Six years in prison for administering baptism is the legal price for extending the special quality of life that Christian discipleship brings.

Baptisms often occur where the United Mission to Nepal is at work. Invited to begin medical programs in 1954 by a reforming monarch who wanted to move his country out of medieval backwardness and poverty, the Mission has grown to an extraordinary scope. Our own Eric Gass is its chairperson. It is probably the largest, most comprehensive, and most ecumenical Christian mission of "silent witness" in the world. Thirty-eight member organizations support some 300 missionaries from 20 countries in an extraordinary array of programs in health, economic development, and education. Many of these missionaries walk for a day—or three days—over mountain trails to their assignments, living among villagers of the earth's fourth poorest nation. These programs are developed from the communities' own needs and wants, in close collaboration with government development planning. The king—who officially is an incarnation of Vishnu, the Hindu high god who preserves the world—opened the Mission's new hospital recently. The ceremonies included Christian scripture and prayer.

It is all as paradoxical and unpredictable as Life itself, and as the moving of the Holy Spirit.

David M. Stowe

Did you know . . .

. . . that the world is spending $550 billion annually on arms? That amount is twice as much as it spends on food and five times as much as it spends on housing.

Did you know . . .

. . . that the world spends 2,000 times more money for military activities than for international peacekeeping?

(From *World Military and Social Expenditures,* an annual report commissioned by the Rockefeller Foundation and edited by Ruth Leger Sivard)

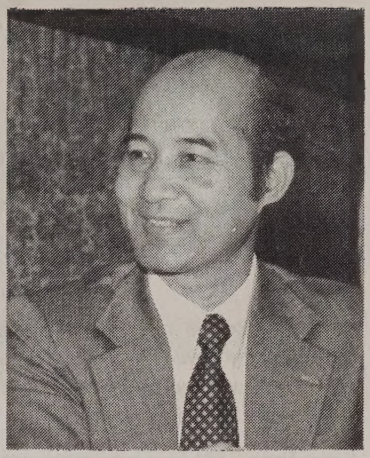
Hymn From a Prison In Taiwan

The burning bush it burns,
it burns in fiercest flame;
Yet it is not devoured
but firmly stands the same.
The fire does not depart,
yet still new shoots outsurge;
The kindling flames will start
and blossoms fair emerge.

E'en in the fiery flame
Christ's Church can prosper still,
His Holy Spirit burnish
Those who seek His will.
With courage then we strive
To be Christ's servants true,
And as our pain fills up
So faith is deepened too.

In persecution's urns
Christ's own their courage keep,
The burning bush still burns,
and we are still His sheep.
The burning bush it burns,
it burns in fiercest flame,
Yet it is not devoured
but firmly stands the same.

PAUL In the Twentieth Century



In April 1980 Dr. Chun Ming Kao, moderator of the Presbyterian Church in Taiwan and outspoken advocate of human rights for the Taiwanese people, was sentenced to a seven-year prison term for "harboring a fugitive." One person who has been able to visit him in prison is Edmund Perret, general secretary of the World Alliance of Reformed Churches, and he brings back this story:

In prison Dr. Kao always has his Bible open, and he reads it constantly. One day one of his guards said to him, "You always have this book. What is in it? Read it to us." So Dr. Kao began—somewhat surprisingly with Genesis 1.

By the end of the first year the men had gone through half the Old Testament. Then they began to pray together. A guard said to Dr. Kao, "When you pray you are with us, but it is as if you were outside the prison. Teach *us* to pray." Now there are both a Bible study group and a prayer group in the prison, and six men have asked to be baptized.

"Don't worry about me," says Dr. Kao, "just pray that my ministry here may bear fruit."

"When we were there with him," says the visitor, Mr. Perret, "there was one person in the room who was free—Chun Ming Kao. They can't possibly leave him in for all of his seven years, for the whole place will be Christian by then."

The hymn at left was written by Dr. Kao in prison and brought by Mrs. Kao to a meeting of the World Alliance of Reformed Churches held last summer in Ottawa. There it was translated from the original Taiwanese into English, French, German, and Spanish.

Sing it to the familiar hymn tune "Leoni" (Yigdal—The God of Abraham Praise)

Cause for Tears?

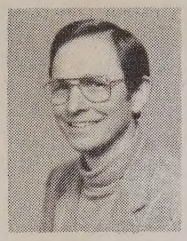
In 1973 when Mrs. Palompon was resettled from Manila to the desolate area around Carmona, she cried for almost a year. She was one of the vast community of squatters that the government was determined to get out of the city and into rural areas—usually areas no one else wanted, of course. The land in Carmona had been leveled, and there was nothing—no trees, no vegetation. Each of the 8,000 families was given a small plot of ground on which to build cardboard and bamboo huts.

But nearby was the National Rural Life Center of the Philippines—a program of the Protestant churches—and that meant hope. Heading the Center are United Church of Christ missionaries Dick and Marvel Fagan, and they set up a program in pig raising for the settlers. In a week's training the people learned how to build a pen and care for pigs. They were then supplied with a pig. The costs of the pig, its food, and materials for a pen were considered a loan. When the pig was sold, the loan was to be repaid and the family could keep the difference between the loan and the sale price.

In 1976 Mrs. Palampon got her first pig on loan. She now has six brood sows which she owns outright. She has built pens for the pigs and a two-storey house for her family. Seeing all this, other women have followed suit, and Mrs. Palompon has organized them into a "swine association." When asked today if she wants to return to Manila, Mrs. Palompon says emphatically, "Never!" There in Carmona she is established, busy, hopeful, and very proud.

(The National Rural Life Center and the work of the Fagans is supported by your gifts to **One Great Hour of Sharing**.)

Missionaries' Notebook



WEST GERMANY

David B. Colton *and his wife Brigitte are both ordained ministers, and their combined parishes serve a staggering number of members in West Germany—some 7,000.*

Since June, 1981 I have been the only full-time pastor in a parish of over 4,000 members that encompasses three towns. It has become very clear to me that it is impossible for one person to be a true pastor for thousands of people. One can be at best only a good master of ceremonies for the overwhelming majority, whose sole contact with the church is with baptism, confirmation, wedding and/or funeral. This is reflected in the fact that, as a national average, only about five percent of the parishioners attend worhip on a typical Sunday, and most of them are senior citizens.

At my request a new pastor has come to serve in this parish with me, and I now have responsibility for just one of three towns, Herfa, which has only 700 parishioners. I also now receive only half pay.

I say this not at all to complain but rather to describe the situation. In fact, I happily accept the half pay in exchange for this opportunity to venture into a new experiment in faith. It is my hope that, through a much more intensive and personal pastoral caring, many people in Herfa will discover that the church is not a distant, cold, and disinterested institution but rather a living and loving fellowship in which they can thrive and grow. If my experiment succeeds, it can have profound significance for the future of the church in Germany.

Acts 2:17 quotes the prophet Joel as saying that the spirit of God will cause your young men to see visions and your old men to dream dreams. I have a vision of a church coming alive. I dare to dream of a bright new future for a church where many young people have said, "Pastor Colton, why don't you leave that church? It's long since dead and beyond all hope."

But I am a man full of hope—hope in the infinite love, mercy, and power of our Lord. And my special request of you all is: pray that the Lord blesses this dream. Pray that a vibrant new fellowship in Christ may be born here. Please dare to dream and hope with me!

SRI LANKA

UCC missionary **Robert G. Porter** *teaches English literature, German, and French at historic Jaffna College in Vaddukoddai.*

In this predominantly Buddhist nation (where there are some Hindu areas), Christian religious instruction is part of the school curriculum. A corollary to this is that Sunday school teaching becomes a supplement to the state syllabus to ensure that pupils will pass the centrally administered exams in religion given at the end of the 10th grade. With all the heat being generated in many Asian countries by politicized religious intolerance, it is amazing that the situation in Sri Lanka continues negotiable and is characterized in the main by mutual respect.

Select groups have, however, been treated less than fairly, one being the tea-plantation Tamils. In April I had a visit to the Christian Workers Fellowship (CWF) headquarters, where Sinhalese Jeffrey Abeyawekara and his Tamil wife Anna have brought the concern of middle-class Sri Lankan Christians to bear on the acute problems of this disenfranchised labor force that was imported by the British in the 19th century. They form unions, establish self-help and self-awareness groups, and have developed a liturgy for their worship services that incorporates original Sinhala and Tamil word and music forms.

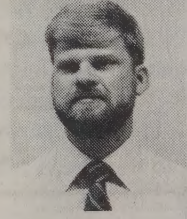
The climax of this visit was the Christian Workers' Mass celebrated in Colombo on the eve of May Day, a festive service at which a street-drama group performed a lively version of an Old Testament stor Worshipppers from many vocations pr cessed to the altar carrying the implemen of their professions, be it a pick or a te plucker's basket or a typewriter, in a ma sive thanksgiving ceremony.

ZIMBABWE

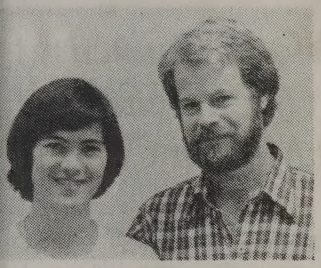
Elaine and Stephen McDuff, *who work Mt. Selinda, Zimbabwe, describe the speci delights of having their first child born there.*

Our son, Matthew Stephen Kudakwashe arrived on July 29, and having a baby a Mt. Selinda has been a unique and joyou experience.

He's a healthy, normal, and altogethe wonderful baby, and part of this content ment and apparent pleasure at being aliv must certainly come from the warmth o his welcome into the world by the folk here at Mt. Selinda. When he was only few hours old, his first visitors began t arrive with congratulations and gifts. A week long, teachers, hospital staff, and stu dents came to say *"Makoro koto* (congratulations) and "thank you" for th new baby.



Many people had expected us to go t the U.S., or at least to Harar [Zimbabwe's capital] to have the baby and they were very happy that we decide to stay here. Shona people are very family oriented and believe no one is complet without having children, so Matthew' presence has helped to strengthen our tie with the community. Our students an friends here were also very pleased tha we chose to give him a Shona name "Kudakwashe," which means "the love o God." One day Matthew will enjoy dis covering what a stir he made and hov many friends he had from the moment h was born!



MALAYSIA

John and Karen Campbell-Nelson *work with the Southeast Asia Graduate School of Theology in Singapore.*

A real joy here has been the privilege of meeting with a group of indigenous tribal people, the Senoi, from remote jungle villages in Malaysia. At the Senoi Workers Training Center in Kampar, young Christians are given three years of basic theological training which includes reflection on their situation as *orang asli*—native people. Their Bible study is similar to that done by grass-roots Christians in Latin America, where Jesus is clearly seen among the poor and oppressed. The *orang asli* know they are poor, and a few of them are beginning to understand the structures of exploitation by merchants and mining and timber interests that keep them poor.

At an *orang asli* youth conference we attended recently, one skit presented on "Culture Night" reflected uncanny insight: an *orang asli* with a distended belly came moaning and groaning into a hospital. With much fanfare and ineptness the doctor prepared to operate on his patient's stomach. After a feigned butcher knife incision, the doctor slowly began to extract the following items: a sock, several rolls of toilet paper, deodorant, bath powder, a huge balled-up badminton net, and finally a soft drink. Amid audience hysterics could be heard the doctor's muffled remarks: "The foreigner has already been here!"

The nature of the illness and the need for surgery were clear. Their concern over the "sickness" brought on by the intrusion of Western culture is well founded, for the *orang asli* see alcoholism replace the betel nut and the traditional songs and dances drowned out by disco music on the radio. It is gratifying to see that the small group of Christians who are working with these people see as a major part of their mission the preservation of a way of life that is as beautiful as it is fragile.

Heat, Light, and Islands

by Barbara Alling

C andles glow in the apartment tonight. Girls study in groups around this candle power. Why? Electricity off again—water shortage—thus, power shortage.

O n any given evening in your home, how many lighted bulbs break up darkness?

N o wood for three weeks. Our wood stove, upon which we usually do all our cooking, stands cold most of the time. In the town, most rise long before dawn, pull their saris around them, and trudge barefoot into the forests to collect firewood. It takes an entire day to find one headload of wood. Thank God as yet I do not tread behind them!

S tanding in your kitchen is an electric or gas stove. You're lucky? You can turn the knobs three times a day and fix hot food. At whose expense?

E very newspaper and magazine talks of billions being spent on defense weapons. Large areas of India cannot be cultivated because of lack of water. There's no money to build irrigation canals, to dam rivers, to build reservoirs to catch the rain

R eports are that soon we face a shortage of kerosene. My morning coffee water is heated on a kerosene wick burner. Wood shortage! Kerosene shortage! Where is the end? Are there any answers?

V oting rights? A blessed privilege to be able to keep warm, read at night, cook hot meals three times a day.

E ach day an Indian woman takes up her basket or cloth bag and goes to the bazaar (market). The basket carries the vegetables, the rice, the meat. Each day American women take their groceries home in large brown paper bags. I am told there is a world-wide paper shortage. Something doesn't make sesnse.

E nergy. Is it a right or a privilege to be able to keep warm, read at night, cook hot meals three times a day.

N o man is an island—so goes the saying. The world seems to be made up of a lot of islands.

E ncourage your family to think of others.

R eserve the right to be different. You don't need that gas guzzler automobile.

G od has given us the earth with its varied but limited resources.

Y ou and I have the responsibility for good stewardship of these resources.

Barbara Alling and her husband Guy have been working in Kodaikanal, India, where Guy is in health work and Barbara is houseparent in the senior girls' dormitory at Kodaikanal School

LATIN AMERICAN COUNCIL OF CHURCHES TAKES SHAPE

At a historic meeting last November in Huampani, Peru, representatives of 84 Latin American Protestant churches came together to form the Latin American Council of Churches—"CLAI." The United Church Board for World Ministries sent two members of its staff: Patricia J. Rumer, regional secretary for Latin America and the Caribbean, and Gustav Kuether from the St. Louis office, a former missionary in Honduras and recently the Board's interim secretary for Latin America.

On the first morning the assembly hall was filled with people—several hundred delegates from the 84 denominations, fraternal delegates, observers, and guests. The delegates represented almost every part of the theological spectrum of Latin America. There were several Pentecostal churches, including the Pentecostal Church of Chile, with which the United Church of Christ has a fledgling relationship. There were groups representing the Methodist and Presbyterian traditions. There were Episcopalians, Lutherans, the Christian Church (Disciples of Christ), and a number of independent national churches. Four of the UCC's partner churches in Brazil, Argentina, Puerto Rico, and Ecuador were among the constituting members. Representatives of the Evangelical and Reformed Church of Honduras were there as observers.

The significance of CLAI is that it has been formed in spite of deep-seated hostilities in the Latin American Christian community. There is suspicion of the World Council of Churches and its relationship to continental church councils. There is division also between this ecumenical movement and conservative evangelicals, who have formed their own organization. Roman Catholics have not participated so far (this is in contrast to the Caribbean Conference of Churches) because of the centuries-old enmity between Catholics and Protestants in Latin America. However, there is widespread participation by Pentecostal churches from Brazil, Argentina, and Chile.

In the only formal address of the assembly, Dr. Jose Miguez Bonino of Argentina took up the meeting's theme, "Jesus Christ: Vocation Dedicated to the Kingdom." He spoke of the covenant between God and his people in the Protestant churches, emphasizing that this covenant is our commitment to transform society and to preach the Gospel for the poor and suffering. As Christians renew the covenant with Christ, they must do it in the fullness of what he *offers*—his kingdom—and of what he *demands*—our total discipleship. As the members of the new Latin American Council of Churches renew the covenant, they promise the Lord they will remain together and together seek his will.

Partner Churches Will Send Delegates to Synod

Delegations from three overseas partner churches of the United Church of Christ will be invited to attend the 14th General Synod to be held in Pittsburgh in June—the Church of South India, the United Congregational Church of Southern Africa, and the Presbyterian Church of the Republic of Korea.

The Church of South India (CSI) was inaugurated in 1947, the first union to cut across and unite very divergent segments of Protestantism: Anglican, Methodist, Presbyterian, Dutch Reformed, and Congregational. The United Congregational Church of Southern Africa, an outgrowth of British and North American missions, has congregations in five countries: South Africa, Botswana, Zimbabwe, Namibia, and Mozambique.

The Presbyterian Church of the Republic of Korea (South Korea) has very recently become a partner of the UCC. It is deeply involved in the struggle for human rights within the country.

The UCC now has 21 active partnerships with national churches and church councils. Another church—the Pentecostal Church of Chile—is seeking a covenant relationship, and discussions are in progress. At future Synods two "old" partner churches and any new partners will be invited to send delegations.

World Council Of Churches Will Meet in Canada

For the first time in 29 years, the World Council of Churches will hold an Assembly in North America. In 1954 Evanston, Illinois was the locale for the Second Assembly. This year the Council will meet for its Sixth Assembly in Vancouver, B.C., Canada. The dates are July 24 to August 10. Dr. Marvin J. Ludwig, a corporate member of the UCBWM, will be one of nine delegates from the United Church of Christ.

The Assembly's theme is "Jesus Christ, the Life of the World." In commenting on the subject, Dr. Philip Potter, general secretary of the Council, says the Assembly will address what he considers two of the major threats to life:

"One is the threat to human survival through nuclear or other wars . . . Since World War II there have been about 140 wars—most of them fought in the poor countries of the world—which have taken more than 25 million lives.

"But there is a war without arms—that's the war against the poor and the deprived. And that war is taking millions and millions of lives every year [through hunger and disease]. Certainly over 400 million people today live on the verge of starvation.

"How is it that so few can have so much and so many have so little?"

For those who are not delegates or accredited visitors to the World Council of Churches Assembly but would like to share in the excitement of this ecumenical world event, there is the "Bellingham Forum." **The place:** Western Washington University in Bellingham, Washington. **The dates:** July 23 to August 1. There will be Bible study, worship, speakers, discussion, and a chance to take part in some of the World Council's plenary sessions.

For further information write to: **Ms. Florence Coppola,** Executive Office, United Church of Christ, 105 Madison Avenue, New York, NY 10116 or to **Mr. Harold Hudson,** World Council of Churches, 475 Riverside Drive, New York, NY 10115.

1982 Report of the Division of World Service
United Church Board for World Ministries

Jesus implied in the parable of the Last Judgment (Matt. 25:31-36) that entrance into the Kingdom was to be based on "Deeds of Love." Those who had compassion for the hungry, the thirsty, the sick, the naked and the homeless were invited into "the Kingdom prepared for you from the foundations of the world." With our means of mass communication, we are put in touch with persons in need all over the face of the earth. We know, too, that there are many more whose faces and conditions are not shown to us. Moved by compassion, we want to respond to these persons in need.

It is through the network of churches that we can reach out and be of assistance. The church, in every continent, can minister, in the name of Christ, if it has the resources. Through One Great Hour of Sharing and gifts directed to special purposes, members of the United Church of Christ have provided resources so that Deeds of Love can assist, relieve, and empower God's children everywhere.

These gifts given through the Division of World Service of the United Church Board for World Ministries during the first nine months of 1982 totalled $2,643,098. For the entire year of 1981, the total of One Great Hour of Sharing and of Directed Gifts was $3,320,491. This same amount of money has been disbursed. The opportunities for service are always greater than the resources available. The dollars given do go farther, however, because of church members around the world who volunteer their time and skills in service work. Since churches are in close touch with the opportunities for service, they develop priorities. For dollar figures reflecting these priorities, see the table below.

	1981	January 1 to September 30, 1982
Receipts		
One Great Hour of Sharing	$2,484,414	$2,075,283
Directed Gifts	836,077	567,815
	$3,320,491	$2,643,098
Disbursements		
Disaster Relief	$ 371,672	$ 352,816
Refugee Service	227,810	200,871
Social Service	247,294	302,914
Development	2,473,715	1,786,497
	$3,320,491	$2,643,098

Disaster Relief: $352,816

Earthquakes, floods, wind and fire . . . most of the emergency needs which are reported quickly are caused by natural disasters. Members of the United Church of Christ have responded, through the Division of World Service, to the needs arising from twenty-two natural disasters outside the United States and six within the nation during the first nine months of 1982.

Because you gave through One Great Hour of Sharing, response could be immediate. Immediate help is always needed, but all of the needs are not apparent within a few days. Therefore, continued help is essential.

The war in Lebanon could not be anticipated when you gave your gifts through One Great Hour of Sharing. In July and August of 1982, however, you gave over $20,000 in Directed Gifts. This money was immediately channeled through Middle East relief agencies to help alleviate suffering in Lebanon. Not all of the needs arising from the war in Lebanon will be met this year so we will be continuing our aid into 1983. We are also still responding to the needs in the Horn of Africa and elsewhere around the world.

Clear definition of the line between emergency response and development is very difficult. The figures above are for the new disasters in 1982.

The needs of Refugees of First Asylum in the United States have also been treated as emergency needs. A disaster? Yes, a very human disaster! So your gifts have been used even beyond the 28 natural disasters mentioned above.

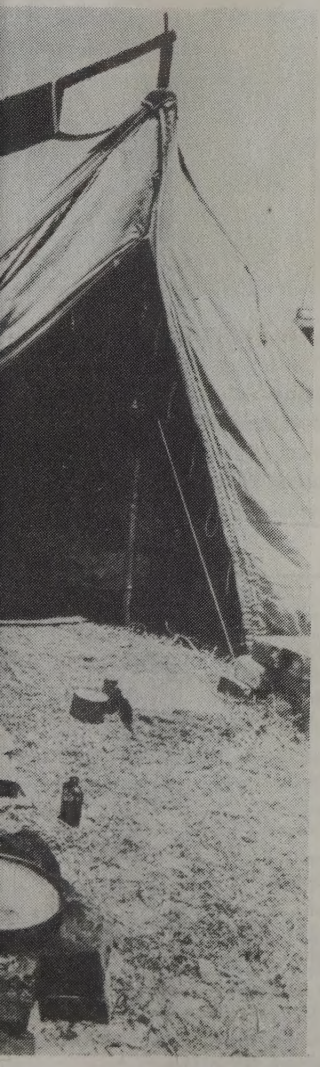
Refugee Service: $200,87

Following World War II, the term placed persons" came into being a more accurate term for the per with whom we are dealing throu gee service. Some persons are se refuge in another land, some are persecution, bad economic cond or political strife—even though t not involved—and some are seel new opportunities in the United as has been done in the past thre centuries.

The smile on the face of the your woman in the picture below refle much of the relief felt by many d persons. In spite of the simple su ings, she has food for her family.

mbia we have helped to provide
for refugees from Namibia and
ola. We have also provided seeds so
they can plant and harvest and care
nemselves as they seek a new life.
nave provided vocational training
isplaced persons so that they can
skills to provide for themselves and
families in a receptive country. In
hilippines we have helped displaced
ons reestablish themselves in their
ges when it is safe for them to return.

we are assisting UCC congregations
reach out in love to help those who
to come to the United States and
over again.



Social Service: $302,914

"It is not God's will that one of these little ones should perish." (Matt. 18:14) Our works of social service try to address all the needs of little ones. As seen in the picture above, immunization against disease is very important. Our social service also extends to the severely handicapped. In many countries help for the handicapped is not always a priority, so the church—through our gifts—is pioneering in this area in India, Hong Kong, Japan, Greece, and many other areas.

At the other end of the age scale are many "orphaned" elderly persons. Unlike the United States, the family is the source of "social security" in most of the world. When the younger members of the family are killed in wars, the elders are often left "orphaned." You are able to minister to these persons as well by sharing resources with churches engaged in this ministry. The elders in the picture below are persons that the United Nations cared for for a time. The U.N. has now asked the Greek government to continue this service and the Greek government, in turn, appealed to our partner, The Social Work Foundation, to minister to these persons in need.

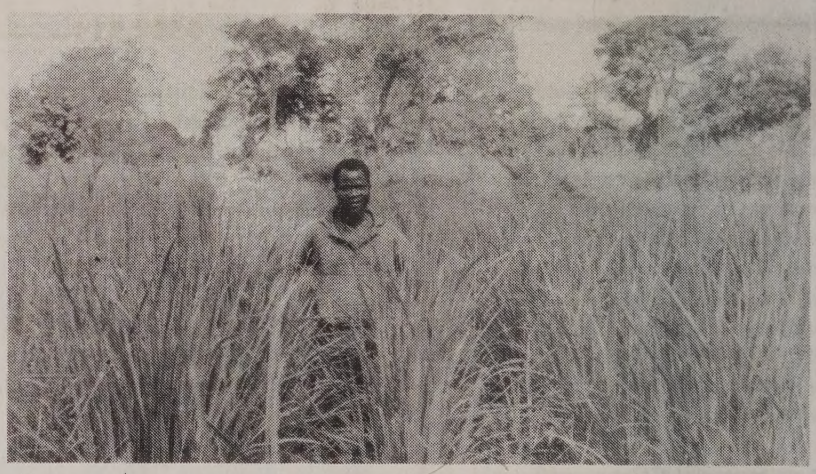
Over the centuries, the church has demonstrated how these special ministries can be performed. We carry on.

Development: $1,786,497

Helping people to take charge of their own lives and solve their own problems is the aim of Development. This is not a simple process since international trade, the monetary system, power struggles, and many other major matters affect each individual. We in the church are still able to be of great help though, because the church is *persons* who live in villages and cities. And some of the solutions to these persons' problems are in the local sphere.

The farmer in Togo pictured here, for example, has been given help in the cultivation of his rice crop. His smile shows that he is optimistic about having a larger harvest from this field. While Africa has had resources, the popuation is outrunning the food production. Most of the food consumed in Africa is produced by the African consumer. If the church can help to increase production on each small farm, these families will have enough to eat and then they can produce surplus food for those who do not farm. Farmers producing a surplus to what they need to feed themselves are thus contributing to education and technical advances in the world.

In times of disaster, we must send food and concentrate on development later. Of course, sending emergency food supplies is not the permanent answer. Most of us do not want to continue to give ou a dole and most who are hungry do not want to continue to depend on others. After independence the village chiefs in Zimababwe said, "Send us seed and fertilizer and we will feed ourselves."



Goats have been looked upon as enemies of the environment because they graze so closely. But, when they are well-managed, goats are the most economical producers of milk and meat. Training persons in animal husbandry, then, becomes a part of development. Our partner in helping with animals of all sorts around the world is Heifer Project International. This is only one of the organizations through which we coordinate our work of development so that we can have the most efficient impact with the least resources. Working together gives more power to your gift.

How to Give

The General Synod of the United Church of Chrst has set out guidelines for giving in the booklet *Pattern of Giving,* produced by the Stewardship Council. One Great Hour of Sharing is an all-church offering; throughout the year, however, individuals may wish to contribute a Directed Gift in response to needs as they are communicated through the news media. This gift, clearly marked for its intended purpose, is sent through the congregation and conference.

There are many appeals by mail, in advertising, and on the TV and radio from secular agencies, but the most efficient way to contribute is through the church. Through One Great Hour of Sharing and gifts directed to special purposes, your contributions through the church reach more people in more countries around the world.

THE STAFF
Division of World Service, United Church Board for World Ministries:

General Secretary:
Alfred C. Bartholomew

Associate Secretary:
Lloyd Van Vactor

Program Secretary:
Gustav Kuether

Consultant on
U.N. Affairs and Development:
Hazel T. Johns

For further information, write to the Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, NY 10115.

WHOLE EARTH NEWS BRIEFS

United Church Board for World Ministries

In a recent meeting with Governor William Janklow of North Dakota, **ENNAH NSOFU** of Zambia was made an honorary citizen of the state. Mrs. Nsofu is one of the 10 women from the third world who have come to the United States this year under the "Women and World" program established by the United Church Board for World Ministries and funded by the Family Thank Offering. "That was a very special honor for me," she writes, "and I was so happy that I rang up my family, who were very proud."

Mrs. Nsofu is spending eight months with the churches of the Nebraska and South Dakota Conferences. At home in Kitwe, Zambia, she is choir leader and an elder in her church, the United Church of Zambia.

Congratulations and best wishes to **SHERRY LOWE,** missionary of the United Church of Christ in Istanbul, Turkey. Sherry has just been chosen to be principal of the Uskudar American Academy for Girls, where she has been teaching English for the last year and a half. Before going to Turkey she had several years of experience as teacher and counselor in Ohio schools. She is the mother of three grown children and has degrees from Ohio University and Kent State University. The Uskudar school is one of three secondary schools in Turkey to which the United Church Board for World Ministries has long been related.

In its active concern for peace and reconciliation, the Board has made two unusual **PERSONNEL APPOINTMENTS TO THE MIDDLE EAST. Judith Thompson** is in Ibillin, Israel, working under Father Elias Chacour, a Melkite priest, who organizes summer camps for children of various religious communities—Christians, Muslims, Jews. The camps' ministry in that tense and complex region is the teaching and practice of peace. . . . **Martha Redpath,** a nurse, served briefly in Beirut during the invasion last fall, and now the Middle East Council of Churches has asked her to return to work with the Palestine Red Crescent (counterpart of the Red Cross) in the training program for nurses, which was disrupted by the war. An ecumenical appointee, Ms. Redpath receives support from the UCBWM, the Episcopal Church, and Church World Service.

For the latest news and comment about UCC ministries around the world, all you have to do is pick up the phone and call the

UCBWM NEWS LINE — (212) 870-3257

OC/Winslow

Investing for Peace

by Audrey C. Smock

On June 24, 1982, in a historic decision, the directors of the United Church Board for World Ministries adopted a policy pledging continuing commitment to peace through investment policy.

The UCBWM resolution recognizes that it is inconsistent with this policy to invest in companies which produce biological or chemical weapons or key nuclear components for nuclear warheads, or which engage in research or management of United States government facilities engaged in producing nuclear weapons, or which are dependent on military contracts for more than 20 percent of their sales (as determined by the average ratio of military contracts to sales in a three-year period).

The UCBWM policy has provided a model for other national agencies of the United Church of Christ, including the Pension Boards, the United Church Foundation, and the United Church Board for Homeland Ministries (all of which have formulated similar policies), as well as several of the UCC Conferences holding investments, among them the Northern California, Connecticut, Hawaii, New Hampshire, and Vermont Conferences and the Massachusetts Conference Congregational Fund.

The World Issues Office has indentified the following corporations as direct contributors to nuclear weapons research and development, the production of key nuclear components for nuclear warheads, or the management of nuclear weapons facilities owned by the U.S. government:

AT&T
Bendix/Allied Corp.
DuPont
General Electric
Mason and Hanger-Silas Mason
Monsanto
NL Industries, Inc.
RMI, Inc. (Owned by U.S. Steel and National Distillers and Chemical Corporation)
Rockwell International
UNC Nuclear Industries (subsidiary of UNC Resources)
Union Carbide (which has decided to withdraw from the government contract under which it has operated nuclear research facilities and will therefore soon be exempt)

At present the World Issues Office is monitoring chemical manufacturers to ascertain whether those corporations are now producing or accepting contracts to produce components of lethal biological or chemical weapons. Thus far no publicly-owned corporation has indicated present involvement, but very few have policies that would preclude future manufacture or testing.

The World Issues Office has identified the following publicly-held U.S. corporations as dependent on military contracts for over 20 percent of their sales based on data from 1979, 1980, and 1981:

Aerospace Corp.
Boeing
E. Systems
FMC Corp.
Fairchild
General Dynamics
Grumman
Litton
Lockheed
Martin-Marietta
McDonnell-Douglas
Mitre Corp.
Northrup
Pacific Resources
Raytheon
Sanders Associates
Todd Ship
United Technologies

(Audrey Smock is World Issues Secretary of the UCBWM.)

Toward Justice, Peace And Global Understanding

For nearly 30 years young people between 16 and 24 have been experiencing the world first hand and working on critical world issues through the **International Christian Youth Exchange (ICYE).** Thousands of them from all faiths have lived a country's customs, problems, perspectives, and differences for an entire year. They've made lasting friendships, broken down barriers, and become committed to international service and peace.

ICYE receives support from the United Church of Christ. If you are interested in being or hosting an ICYE exchange, write for more information to:

Mr. Carl Bade, United Church Board for Homeland Ministries, 132 West 31st Street, New York, NY 10010.

Annual Meeting—continued from page 1

sive governments the right to extradite political opponents living in the U.S.;

■ adopted a budget of $9,929,851 for 1983, an increase of $719,558 over 1982.

In a session following the corporate meeting, the Board of Directors:

■ elected Paul R. Gregory general secretary for world mission, succeeding Telfer Mook, who will retire on June 1. (Mr. Gregory will also serve as regional secretary for East Asia, with Lloyd G. Van Vactor assuming reponsibility for the Philippines and Australia)

■ elected Eric Gass regional secretary for Southern Asia, replacing Telfer Mook;

■ requested David M. Stowe to call on President Reagan to "take a bold initiative for peace" by immediately arranging a direct meeting with Yuri V. Andropov, U.S.S.R. Communist Party General Secretary. They should concentrate, Stowe said in his subsequent letter, on "negotiation of a mutual cessation of the nuclear arms race." He offered UCBWM's service in obtaining a meeting site.

The actions of the Corporate Members and the directors underscored themes of peace and justice in Dr. Stowe's keynote address on "The Cost and Joy of Peace." "Justice is the foundation for all peaceable relationships," declared the Executive Vice President, "and thus the missionary enterprise today puts emphasis on justice as an inescapable condition of peace."

An Episode of Children

There were many nervous giggles and a few tears as the boys and girls waited to board the plane in Ho Chi Minh City (formerly Saigon). They were children fathered by U.S. servicemen during the Vietnam War, and they were on their way at last to the United States, where their American relatives had been waiting for years to welcome them.

Ready to take the journey with them was Doug Beane, associate missionary of the United Church Board for World Ministries and regional representative of Church World Service in Southeast Asia. At the airport Doug spoke with each child to quiet fears and to help answer questions from a bevy of reporters.

He did more. After the first leg of the trip, the 15-hour flight to Bangkok, 10-year-old Phnom fell asleep in his arms. Preparing the boy for bed, Doug found that Phnom's clothing was soaked with perspiration. So, after a full day of translating for officials and reporters and tending to the children's needs, Doug took the boy's laundry home to wash it before the next day's flight.

Later, in a thoughtful report to Church World Service in New York, Doug said this: "The children remind us that our two peoples (U.S. Americans and Vietnamese) share a common history. From the adversity of the past we should regard this emigration as one step among many that should be taken toward reconciliation."

The humanitarian and reconciling work of Church World Service in Southeast Asia and of workers like Doug Beane is supported in part by your gifts to **One Great Hour of Sharing.**

***The Jewel Reclaimed,* a 26-minute 16mm. color film on the rebuilding of Kampuchea and the work of both governments and voluntary agencies, is one excellent way to show your congregation where their OGHS offering dollars go. The film is available in every UCC Conference office.**

Chronicle

APPOINTMENTS

Australia

Greg D. and Sandra K. Beck to the Bairnsdale Parish of the Uniting Church of Australia, where Greg serves as pastor. Associate, 5 years. Home church: St. Bartholomew's UCC, Hanover, PA.

Gordon H. and Marion P. Sperry to the Wodonga Parish of the Uniting Church of Australia, where Gordon serves as pastor. Associate, 3 years. Home church: Corinth UCC, Hickory, NC.

Brazil

Jeanette A. Good, work in community development with the American Friends Service Committee. Associate 1½ years. Home church: Southern Hills UCC, Boulder, CO.

David Gaewsky, agricultural development under the Mennonite Central Committee. Associate, 1 year. Home church: Monroe Congregational Church, Monroe, CT.

Israel

Judith Anne Thompson, serving in the Greek Catholic parish in Ibillin. Volunteer, 6 months. Home church: Village Church, Wellesley, MA.

Japan and Thailand

Bradford S. and Jean B. Abernethy, service at the Shoei Training School in Tokyo and at Payap College and McGilvray School of Theology in Chiang Mai, Thailand. Volunteer, 5 months. Church affiliation: American Baptist.

Lebanon

Martha Redpath, nursing education program in Beirut under Church World Service and the Middle East Council of churches. Associate, 1 year. Home church: St. Luke's Episcopal, Montclair, NJ.

Mexico

Margaret M. and William F. Reitmeier, he as pastor of the winter English-language congregation in Mazatlan. Volunteer, 5 months. Home church: Scribner (Neb.) UCC.

Philippines

Beulah and Elmer Goodrich to Dansalan Foundation, he on the maintenance staff, she as reading specialist. Volunteer, 1 year. Home church: Zoars UCC, Waldorf, MN.

Thailand

Victoria E. Kohlstadt, nursing and health care at a refugee center under Catholic Relief Services. Associate, 8 months. Home church: Zion Evangelical Lutheran UCC, Baltimore, MD.

Lucy Rowe, to the staff of Payap College, Chiang Mai. Volunteer, 2 years. Home churches: Harris St. United Methodist, Harrisburg, PA and The Riverside Church, New York, NY.

Turkey

Chelsea R. Kesselheim, teacher of English, academic dean, and chair of the English department, Uskudar American Academy for Girls. Associate, 2 years. Home church: Black Forest Community Church UCC, Colorado Springs, CO.

Janet A. D. Tamburello, library work at the Izmir American Collegiate Institute. Volunteer, 6 months. Home church: United Methodist Church, Leonia, NJ.

International Associates

Dalton and Herta C. Said from Brazil, 9 months with the Southwest Ohio Association, UCC.

COMPLETION OF TERM

Thomas G. Baldes and Jane Griesy, Japan (1974-1982)

Laura T. and William S. Barndt, Philippines, Japan (1981-1982)

Vanvechten Barndt, Philippines, Japan (1981-1982)

Clifford and Laurabel Bollenbacher, Belize (1980-1982)

Mark A. Howard, Zambia (1980-1982)

Anne E. and Charles P. Lehman, Australia (1979-1982)

Mary L. Merritt, Japan (1974-1982)

John M. and Judith A. Murphy, India (1974-1982, 1963-1982)

Ralph T. Parkinson, Togo (1979-1983)

Susan K. Winter, Togo (1979-1983)

REAPPOINTMENTS

Japan

Mary L. Merritt, teacher of English at Morioka Zenrinkan. Volunteer, 2 years. Home church: First Congregational UCC, Eugene, OR.

Zambia

David T. Grogan, teacher of math and Senior Master at Kafue Secondary School. Individual appointment, 3 years. Home church: First Congregational, Des Plaines, IL.

Marshall Islands

E. Richard and Nan L. Engstrom, core faculty at the Marshalls Theological College. Team appointment, 3 years. Home church: Congregational United Church, Fairmont, MN.

FURLOUGHS

Mary T. and Philip E. Williams (Japan), 1 year beginning January, 1983

Martha L. and Richard L. Lammers (Japan), 3 months beginning January.

RESIGNATIONS

Rosina A. Spray, Zimbabwe (1974-77, 1981-1982)

Arthur A. and Dolores Von Gruenigen, India, Mexico (1954-1982)

LOSSES IN THE BOARD FAMILY

Helen D. Chandler (Mrs. Robert), a missionary in China (1911-1948), died on November 14, 1982 in Concord, Massachusetts at the age of 97.

Mrs. Chandler and her husband spent their first three decades of service in North China, where they did educational and church work in Tientsin and surrounding villages. A principal task was to develop schools for Chinese Christian lay workers who were then sent out to be local leaders in the church.

In 1946, after spending the war years in the U.S., the Chandlers were reassigned to the Foochow and Shaowu missions for a special two-year stint, returning home in 1948.

Mrs. Chandler is survived by a nephew, Hugh W. Chandler (5 Silver Hill Road, Weston, MA 02193).

Carl C. Compton, a missionary in Turkey and Greece (1913-1958), died on December 26, 1982 in Clearwater, Florida at the age of 92.

After working for some years with Near East Relief in the Caucasus, Russia, and Siberia, Mr. Compton and his wife Ruth went in 1920 to Turkey to teach at Anatolia College. When deportation of minorities closed the school, they stayed on, directing an orphanage. But in 1925 Anatolia College relocated in Thessaloniki, Greece, and Carl Compton became its dean. He and Ruth were forced to leave in 1940 when the school was taken over by the German army in its occupation of Greece.

After spending the war years in the U.S., the Comptons returned in 1946 to the scarred campus of Anatolia College to help in the task of rehabilitating buildings and renewing college life. In 1950 Mr. Compton became president. At his retirement in 1958, the Greek government honored him with the Gold Cross of the Order of King George, the highest honor given to non-Greeks. He was also made an honorary citizen of Thessaloniki.

Mr. Compton is survived by his son, William R. (Box 72, Mt. Hermon, MA 01354) and his daughter, Mrs. Esther Miseroy (2289 Glenmoor Road South, Clearwater, FL 33516).

E. Marie Crosby, a missionary in Angola (1927-1968), died on December 5, 1982 in Toronto, Canada at the age of 83.

Marie Crosby came to the Board via the United Church of Canada, where she had worked in the Overseas Office. Her first post in Angola was in school administration. Later she became the social worker and secretarial head of a large Christian hospital, and because of her proficiency in the indigenous language, Umbundu, she was invaluable in interviewing timid patients and counseling student nurses. She established a recreation center and dining hall for nurses, and she organized a camp for leprosy victims. She was also in charge of the Christian press, managing distribution of the Bible newly-printed in Umbundu and Portuguese.

Miss Crosby is survived by her brother Roderick W. (13060 Corbett, Detroit, MI 48213).

Katharine Mix, a missionary in India (1929-1967), died on December 22, 1982 in Pomona, California at the age of 80.

In 1929 Kay Mix went as a nurse to the town of Wai in Western India, and there she spent her entire missionary career. Supervisor of the operating theater and wards, administrator of a building program, manager of a Christian school for 200 children (mostly Hindu), organizer of a school nutrition program, director of food distribution for Church World Service, and friend of rich and poor, young and old, Kay Mix was a deeply involved member of the community as well as of the church and hospital.

She is survived by a nephew, Richard A. Haehned (54 Seavey Sanding, Scarborough, ME 04074) and two sisters-in-law, Mrs. Walter R. Smith (74 Venetian Way, Indian Harbor Beach, FL 32937) and Mrs. Donald Mix (14 Lenox St., Worcester, MA 01610).

Glenway W. Nethercut, former corporate member and director, died in Marshall, Michigan on November 1, 1982 at the age of 82.

An ophthalmologist by profession, Dr. Nethercut had a deep commitment to the world church. In 1963 he represented the Board in India at the 150th anniversary of the founding of our first mission (Bombay, 1813). His two daughters have both served abroad, Frances at Kodaikanal School, India, and Carol at Kobe College, Japan.

Dr. Nethercut is survived by his wife Margaret (321 North Ave. East, Marshall, MI 49068) and by his daughters Frances (Mrs. Paul Rauth, 725 East Prospect, Marshall, MI 49068) and Carol (Mrs. Fred Edmonds, 916 West Prospect St., Fort Collins, CO 80526).

Winfield Q. (Jack) Swart, a missionary in India (1919-1967), died on October 29, 1982 in Allentown, Pennsylvania at the age of 85.

For their entire 44 years of service, Jack Swart and his wife Lois worked in Western India. In the town of Ahmednagar, Mr. Swart was principal of the Boys' High school for 15 years; but after finding a trained Indian to take his place, he and Lois happily returned to the rural work they loved best—lay leadership training, stewardship education, and evangelistic outreach. In the village of Vadala they served in a parish of some 5,000 Christians scattered over an area of 500 square miles.

Mr. Swart is survived by two sons, Rev. Floyd P. Swart (Box 88, R.D. 3, Wydner Lane, Bethlehem, PA 18015) and Robert A. Swart (18 Hammond Road, Glen Cove, NY 11542) and by a daughter, Mrs. Dorothea Wells (16422 Brookville, Houston, TX 77059).

Mary Walker, librarian and historian of the UCBWM and its predecessor, the American Board, in the Boston office, 1948-1968, died on January 18, 1983 in West Barnstable, Massachusetts at the age of 77.

Miss Walker was instrumental in setting up and maintaining the Board's archives at Harvard University.

She is survived by her sister, Miss Louise Walker (Meetinghouse Way, West Barnstable, MA 02668).

Emmons E. White, a missionary in India (1917-1958), died on November 11, 1982 in Claremont, California at the age of 91.

A recognized expert in the difficult Tamil language, a student and performer of classical Indian music, and a respected translator of Tamil poetry, Emmons White was both a scholar and a dedicated worker in the Indian church. Most of his years in South India were spent in rural work, supervising 100 pastors and teachers in village congregations and about 30 elementary schools. In the early days this meant travel by oxcart across country, for there were few roads.

In their last term, Emmons White and his wife Ruth served at Pasumalai Theological Seminary, where they shared in training young women and men to be lay leaders in the church.

Mr. White is survived by his wife Ruth (669 Harrison Ave., Claremont, CA 91711), two sons, Mr. Robin White (P.O. Box 691, Mendocino, CA 95460), Mr. Stephen W. White (892 Holmdel Road, Holmdel, NJ 07733); and two daughters, Dr. Laura W. Neville (49 Foxerof Drive, Fayetteville, NY 13066) and Mrs. George Samuel (Canadian Academy, Nago Mine Dai, 2 Chome, Nadaku, Kobe 657, Japan).

GIFTS RECEIVED IN MEMORY OF

Mr. Robert W. Albrecht
Mr/Mrs Clifford Reed

Mr. Robert Avery
Rev/Mrs James Fyfe

Rev. Theodore C. Braun
Mr/Mrs David Desmond
Mr/Mrs Henry H. Diehl
Mr/Mrs Earl Lischer
Mr/Mrs Loren Walters
Church of the Good Shepherd, Carbondale, IL
Pleasant Hill (TN) UCC

Haland Whitney Campbell
Rev/Mrs Donald S. Mathison

Mrs. Robert Chandler
Mr/Mrs W. L. Chandler
Mr/Mrs John H. Leamon
Ms. Grace Lee
Mrs. William F. Mudge
Mr/Mrs Charles Olds
Mrs. Dorothy M. Preble

Mr. Ralph L. Cordt
Mr/Mrs Robert H. Midgley

Marie Crosby
Rev/Mrs L. W. Henderson

Helen Dizney
Mr/Mrs Richard Ashenden
Ms. Isabel Hemingway
Dr. Lavinia Scott
Ms. Louise Torrence

Mr. James F. Fesperman
Mr/Mrs Sterling Whitener

Ms. Laura V. Fitch
Ms. Ruth V. Martin
H. A. Florin
Mr/Mrs Earl J. Lischer

Carol Wright Goodrich
Mr. Thomas D. Goodrich

Rev. Stephen P. Hieb
Ms. Oline E. Nicholson

Gertrude Hoy
Mrs. William Tegeler

Mr. James Johnson
Ms. Isabel Hemingway

Rev. Alton Loar
Mr/Mrs Robert W. Ellis

Raymond Lauderdale Mathison
Rev/Mrs Donald Mathison

Mrs. Lilah M. Matteson
Mr. Roger P. Matteson

Mr. Richard Maynard
Rev/Mrs James Fyfe

Katherine Mix
Rev/Mrs Telfer Mook
Dr. Lavinia Scott

Ernest Morrill
First Congregational Church Sonoma, CA

Mr. Alice Murphy
Ms. Louise Torrence

Harold Murray
Rev/Mrs James Fyfe

Dr. Glenway W. Nethercut
Ms. Isabel Hemingway
Rev/Mrs Telfer Mook
Mrs. Glenway W. Nethercut

Dr. Avlon Niederfrank
Mr/Mrs D. J. Niederfrank

Rev. Hollis Read
Mr. Richard L. Read

Rev. Norman Rice
Mrs. Norman L. Rice

Mrs. Sue Sandau
Mrs. Thomas L. Stiers

Henry A. Stick
Mr/Mrs F. E. Christian

Rev. Winfield Swart
Ms. Grace Lee
Rev/Mrs Telfer Mook
Mrs. Ruth P. White

Mr. and Mrs. Leslie T. Syrett
Mr/Mrs Donald S. Mathison

Eric Francis Tucker
Dr/Mrs Arthur Tucker

Rev. Herbert Van Meter
Mr/Mrs John Bertsch
Mr/Mrs John N. Bixby Jr.
Dr/Mrs William Brinker
Rev/Mrs Albert L. Seely
Rev/Mrs William Slater
UCC, Kent, OH

Dr. Elmer Whitcomb
Rev/Mrs Eugene Grau

Rev. Emmons White
Mrs. Izabella Cantin
Mrs. Virginia Coffin
Mr/Mrs Robert Kemper
Miriam Marcullier
Rev/Mrs Telfer Mook
Mr/Mrs John F. Neville
Ms. Oline E. Nicholson
Mr/Mrs James Pappas
Joyce and Bruce Platt
Dr. Lavinia Scott
Mr/Mrs Paul Scott
Mrs. Margaret O. Thomas
Mrs. Ruth P. White
Mr/Mrs Geroge Wood

Miss Katie Wilcox
UCC, Chester, CT

Rev. Frank Workentine
Mrs. Frank Workentine

Ann Williams
Ms. Dorothy M. Huggins

DO YOU HAVE PILGRIM HYMNALS TO SHARE? Ahmednagar College in India would very much like to obtain between 50 and 100 **Pilgrim Hymnals.** Does your church have any of these that it is no longer using? They can be sent in small lots by surface book post at a modest cost. For further information, please get in touch with the Southern Asia Office of the UCBWM.

United Church Board
for World Ministries
475 Riverside Drive
New York, NY 10115

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Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries.

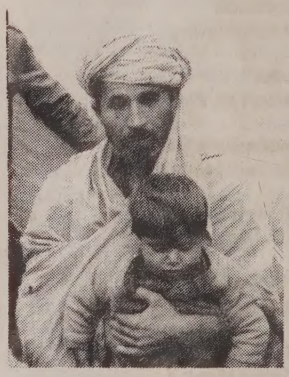
To the UCC minister: We hope that you will find the ***Newsletter*** useful in your church. Please share it with your Mission Committee and feel free to use the material in any way you wish.

If you are now receiving ***Whole Earth Newsletter*** either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Dalton Smith at UCBWM.

GRADUATE THEOLOGICAL UNION LIBRARY
2400 RIDGE RD
BERKELEY CA 94709

412

What Chance for These Boys and Girls?



Photos: Lloyd Van Vactor

They are Afghan children, and when their country was taken over three years ago, they fled with their families to neighboring Pakistan.

■ There are now more than two million Afghans in Pakistan, and more are arriving daily.

■ This means one refugee for every 34 Pakistanis.

■ Camps on public lands have overflowed, and refugees have begun to occupy private land.

■ Many Afghans have brought with them their sheep and goats, cause for environmental problems.

■ Wood for fuel has been a dire necessity, and areas once heavily forested have been stripped in the search for firewood.

The Inter-Aid Committee, sponsored jointly by the Roman Catholic Archdiocese of Karachi and the Church of Pakistan, Diocese of Karachi, is a major agency serving the refugees. Church World Service and Catholic Relief Services work with them, and additional support comes from church bodies in 20 countries.

■ The Pakistani government tries to provide elementary schooling, but Inter-Aid's secondary schools are the only ones open to young Afghans.

■ In one refugee center with a population of 115,000, Inter-Aid has sole responsibility for provision of health services. Funding is entirely from Church World Service, which relies on gifts to **One Great Hour of Sharing** for work like this.

■ The Inter-Aid training program for primary health care workers has 45 students, including five women (this is unique in Pakistan).

■ The government of Pakistan has now asked Inter-Aid to open work in two frontier provinces, and they have already provided thousands of tents, quilts (55,000 so far), and items of clothing.

"The great majority of Afghan refugees are not seeking resettlement in a third country," says Lloyd Van Vactor, head of the Board's refugee program who visited the Afghan centers last December. "They are simply waiting out the current violence in their homeland with the hope that they will soon be able to return to their farms and villages."

Until that happens they count on church people. The ministry to the Afghan refugees is made possible by gifts such as yours to **One Great Hour of Sharing.**